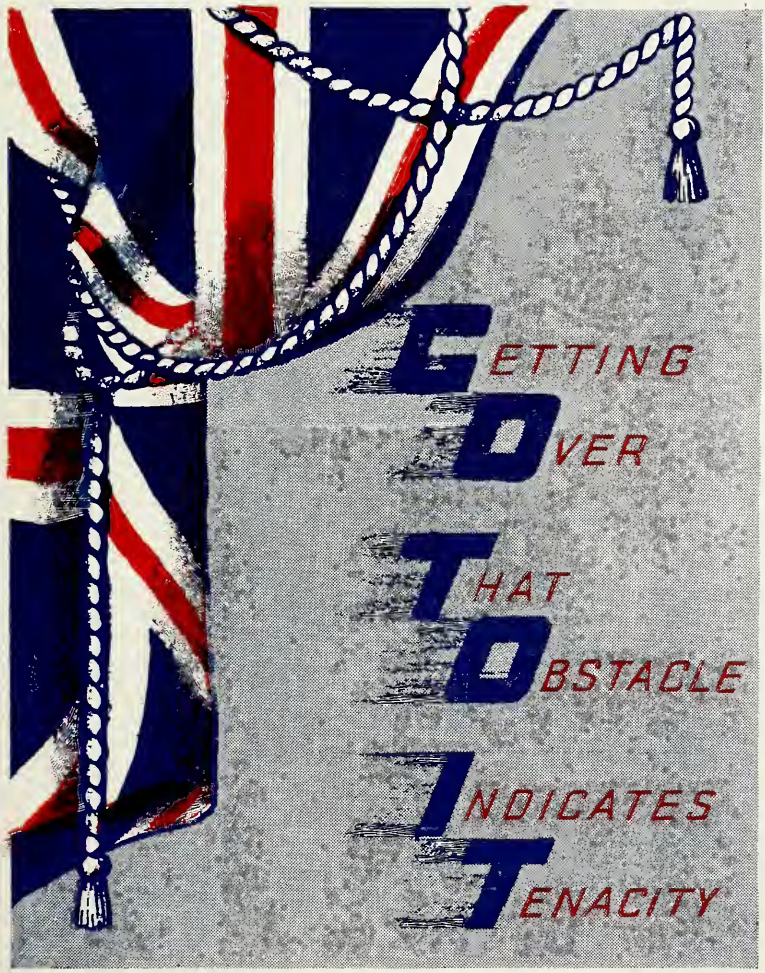
Millennial Star



Vol. 102, No. 34 Thursday, August 22, 1940

POETRY

THE CHARACTER OF A HAPPY LIFE

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are;
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath;

Who envies none that chance doth raise,
Nor vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good;

Who hath his life from rumours freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth late and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend;

—This man is freed from servile bands
Of hope to rise or fear to fall:
Lord of himself, though not of lands,
And having nothing, yet hath all.

—Sir Henry Wotton.

THOUGHT FOR THE WEEK

"People are losing their fear of hell" bemoans an evangelist. Well, familiarity breeds contempt.

—From "Te Karere."

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him—Hebrews 11: 6

★

EDITORIAL

Tattered—But Still Flying *by the Editor* - - - - 600

ARTICLES

Power In Missionary Work *by Elder John A. Widtsoe* 594

Youth And The Gospel *by Elder Wendell J. Ashton* - 598

Passport To Eternal Life *by Sister Ruth Williams* - - 602

SPECIAL FEATURES

No Classes Or Nationalities In The Church *by President Joseph F. Smith* 597

Added Upon (Part Third—Section Second continued) *by Nephi Anderson* 603

The Word Of Wisdom. A Modern Interpretation *by John A. Widtsoe and Leah D. Widtsoe* 605

100 Years Ago - - - - - - - - - - - - 607

Manchester District Conference - - - - - - - 608

Newcastle District Conference Scheduled - - - - 608

★

THIS WEEK'S COVER

THIS week's cover represents the attitude of the British Saints in their desire to co-operate in the national effort to secure freedom, religious liberty and a return to peaceful relations among all peoples.

It was drawn specially for the "Star" by Elder Reginald R. Brown.

Power In Missionary Work

By Elder John A. Widtsoe

Of the Council of the Twelve

THERE are now eleven Missionaries labouring in the British Isles, some in the field, some in the Mission Offices, and this article contains some excellent advice for these labourers in the Lord's vineyard. It is felt, too, that all readers of the "Star" will derive great benefit from it. It implies that spirit of "Go to it-iveness" that marks the Latter-day Saint when "put to it."

John A. Widtsoe

IF you have the spirit of your calling, you will want to be able to preach the Gospel with words that burn into the souls of your hearers. You want to be able to convince the multitude of the truth of your message. You may approach that power, though never wholly attain it. (Alma 29: 1-4)

You must give of yourself to become powerful. Power comes from within. The cause demands five things if you are to become a powerful missionary: **1, Time; 2, Energy; 3, Devotion; 4, Prayer and Humility; 5, Love.**

You have **Time**—twenty-four hours a day. Success depends on how that time is filled. Every moment of it should be used for the advancement of the cause that you represent. Use time wisely, always keeping in mind the promotion of the Gospel cause, and power in the ministry is bound to develop within you.

You have **Energy.** In the spiritual as in the material world, time multiplied by energy equals work done, which is always a measure of achievement. Look back over your missionary days. Your accomplishment will be in direct proportion to the work you have done. If all of your energy be expended with the Gospel cause in mind, power is the only possible result.

Health must be maintained to conserve and increase energy. Health comes from normal living. Health of the body requires fresh air and clean water, plenty of them; wholesome food and regular exercise. Mental health, likewise, must be maintained by study and by activity in communicating thoughts to others. Spiritual health comes from communion with heavenly forces in prayer and from righteous actions. The powerful missionary is careful of his *full* health.

The manner in which you expend your energy is, however, of the greatest importance, if you really desire power. There must be vigour and effort in all that you do. Listless or unplanned labour leads to weakness. That does not mean that you should stamp like an elephant or rush about like a tiger. It means rather that in your efforts there must be a wise plan, then a steady pull or push to the limit of your power.

Regularity permits the forceful use of your energy. To do a thing every day, and day after day, begets skill, which is transmuted into power. The man who studies the Gospel an

hour a day, never missing a day, soon becomes an authority in the Gospel field. "Constant dripping wears away the stone." Look at the old granite steps which have been worn down by the tread of innumerable feet. Consider the mason who strikes the stone gently but regularly until it cleaves as desired. A fifty pound dog will make a fifty ton suspension bridge swing, as he trots evenly along. Do you really want to acquire power? Then, make regularity of effort a guiding principle. Nowhere is the principle of regularity of more value than in the missionary's daily routine. By all means make up a daily schedule and live up to it. You will quadruple your efficient power.

A brother of regularity is persistence. Expending energy is work. Work implies effort. There is a lazy streak in all of us. Whoever gives up because the job is hard is doomed to failure. Power begs to accompany the persistent man. Someone said, "Persistence—Energy—Power," and coined the work "Pep."

There is no better missionary illustration of the value of persistence than in tracting. Once down the street with a tract and the missionary and his message are soon forgotten; twice becomes a reminder; thrice, and people begin to talk about him; four and five times and he begins to find friends and has perhaps won a soul for the Kingdom of God. Follow up tracting, that is regular, persistent tracting in one locality, is the only really worthy tracting effort.

Most of us have unplumbed depths and stores for energy, which if made available by regularity and persistence, would make us mighty, powerful men. If you want to gain power as a missionary, be persistent, regularly persistent. The race of life was never to the swift; but always to him who endures to the end.

Devotion directs the use of power. Devotion implies love of a cause, belief in it, willingness to sacrifice for it. The devoted man has faith in the truth of his labour and in its ultimate conquest. To live for a cause, to sacrifice for it in life, are greater tests than to die for it. Such devotion to a cause invariably brings power, not to be measured by common standards. The martyrs for truth and the heroes of sacrifice have been moved upon by devotion to render their high service to humanity. The really powerful missionary is the one devoted to the Gospel and all that it implies. He is everywhere recognized by the sincerity of his life and labour.

The devoted man needs little supervision and few regulations. He finds his work from day to day. He is a self-starter. If you can learn to fill your day with earnest labour, without being directed in every detail; if you can be trusted to complete your task, under only general regulations—then you have learned a secret of greatness. A missionary should be a self-starter. "Here is the job; these are the methods generally followed; live the Gospel; report the results." The man who can obey such an order has attained to living power for the cause.

The Lord said to the Prophet Joseph Smith: "It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not wise servant; wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (Doc. and Cov. 58) The Mission President can not be everywhere present to pass upon details or watch over missionary conduct, but he trusts each missionary, by sincere devotion to his work, to render service to the full satisfaction of all concerned.

Missionary power comes, then, from the devoted and full use of our time and energy. Yet, something more is needed: help from divine sources. All things are in the hands of the Lord. In the last analysis all gifts come from Him. We must seek for them, but He gives them. "Ask and ye shall receive; knock and it shall be opened unto you."

Prayer is the beginning and the end of the missionary's day. To the Lord he goes for help; to the Lord he presents his praise for success. The prayerful man declares by his attitude that he knows that he is but an instrument through whom the Lord works. Prayer and humility go together. You must be prayerful and humble, if your power is to be really useful in the missionary cause. That does not mean an abject abasement; you are a son of God, and can speak to your Father; but it does do away with pride and self-sufficiency that allow power to be lost, as the grounded wire loses its electric current.

Finally, in the quest for power the missionary must cultivate **Love.** Love is really the beginning of power, though here placed last. It is akin to devotion and humility. Powerful missionaries love God; love their fellow missionaries and fellow believers, and love the people among whom they labour. The last is probably the most difficult. Should we love all men? The dirty, unkempt, ignorant, as well as those in a higher stage of development? Should we love those who slam their doors in our faces, who hurl unclean epithets at us? Yes! All are God's children; the men and women the world over are our brothers and sisters; there is but one human family. Until true love for all the people among whom we labour has lodged in our hearts, we shall be as "sounding brass and a tinkling cymbal"; we shall not really be powerful in our ministry. "Love your enemies, bless them that curse you, be good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

John, the beloved apostle, asked of the Lord that he might live and bring souls unto him; that is, to be a missionary always. This was granted; and in conferring missionary power upon him, it was promised that he should be "as flaming fire and a ministering angel." It is within the reach of every missionary to win such power for himself, to add strength to strength, until in the teaching and defence of the Gospel, his words shall be "as flaming fire."

★

No Classes Or Nationalities In The Church

THE brotherhood and common interests in the Church of Jesus Christ of Latter-day Saints are among the great characteristics of our faith, and whatever, therefore, tends to establish class distinction either in society or nationalities should be discouraged in every way possible. God is no respecter of persons, neither does He glorify one class to the disadvantage of another.

A striking peculiarity of the Saints gathered from all parts of the earth is that they are almost universally of the blood of Ephraim. If they have received the Holy Ghost they are of one spirit, so that whatever creates a discord in the spirit and unity of the Saints is of evil origin. The Spirit of God never begets strife, nor does it set up and insist on distinctions among those who have been its recipients.

There has been in some people's minds the thought that this or that nationality was entitled to certain recognition because of its large numbers or prominence in certain respects. The affairs of the Church are not carried on with respect to what is good or bad policy—there is no policy in the Church, but that of wisdom and truth, and every one of its members should thoroughly understand that distinctions, both in classes and nationalities, are odious and out of harmony with the discipline and spirit of Church Government. If a man of one or another nationality is honoured by any important call, it is because of the spirit in the man, and not because of his nationality, and the Saints may be certain that when any man makes a demand for recognition it is an assumption on his part, and is not in harmony with the life and spirit of our Master.

JOSEPH F. SMITH

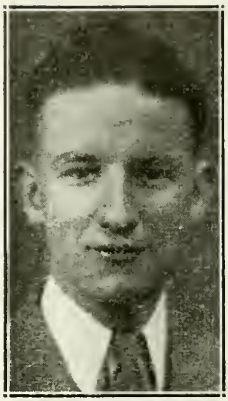
(From his book "Gospel Doctrine." See back cover)

Youth And The Gospel

By Elder Wendell J. Ashton

Of the Sunday School General Board

Former Associate-Editor of the "Millennial Star"



Wendell J. Ashton

ONE bright morning in Swansea we hopped aboard a little green bus, and started off for Rhosilly. This, so the kindly Welsh couple who were escorting me on our trip told me, was one of the quaintest places in all Britain. It snuggled quietly along the rocky southern coast of Wales only 25 miles from the honking noise of Swansea's busy coal shipping docks.

It was a cheerful ride over to Rhosilly. We skirted through the Gower country, where legend says the Apostle Paul once preached. Then we passed by Penrice Castle almost hidden behind a cloak of trees and vines. It had been a summer retreat for the Prince of Wales. Wending along through fields where rabbits and pheasants played, we passed through Reynoldstone, replete with King Arthur lore. Then we caught a glimpse of Kievrough Castle, with literally as many windows as there are days in the year.

We felt almost like intruders in entering Rhosilly . . . so quiet was the place. There were no telephones, electric or gas lights, or other modern conveniences, although the inhabitants were reputed to be "well-off." We saw some of them drawing their water supply in large barrels placed on a two-wheel cart pulled by a horse with a harness St. David must have known.

But what interested us more than anything else in Rhosilly was its old grey church, bespeckled with dull green algae or the like which seemingly only centuries of age could bring. We strolled inside and awed at the ancient door, sprinkling font, and benches.

How many centuries had this chapel seen? No one was around to tell us.

We carried our inquiries to the inn, and then to the town shop, but no one seemed to know the history of the venerable church. This all seemed strange, for no doubt some of them attended services.

There was one last hope. Perhaps if we hunted up the vicar he could tell us. That we did. Whereupon he dismissed himself for a few minutes and returned with a time-faded blue pamphlet giving a story about Rhosilly.

His history intrigued us. And on second thought, we couldn't help pondering over the fact that no others in Rhosilly of those we talked with knew the history of the chapel, one of the oldest in Britain.

Life is like that, though. All of us are more or less like those good people in Rhosilly. We don't always appreciate the good things around us. In our hustle and bustle about the mundane affairs of the day, we too often miss life's real attractions.

Could we say that youth is sometimes like that in its attitude toward the literature of the Church—the Church of Jesus Christ of Latter-day Saints? Is it true that some of us in the dawning of years would think that the Gospel is for staid old folks with not much to do but to seek out some sort of solace to colour the sunset of life—or for tots yet too young to think for themselves? Perhaps so. Let us take a hurried look.

All through the history of the restored Church, youth speaks out. The resurrected Lord chose a 14-year-old farmer boy to receive the glorious announcement of the restoration of His Church. Ten years later, on that memorable April day in 1830, it was six youths who effected the organisation of the Church in Peter Whitmer's home. All were 25 years of age or under except Hyrum Smith, who was thirty. The Prophet Joseph was 24.

Missionary giants of the early days were young men. Heber C. Kimball was yet in his thirties when he opened Europe's door to the restored Gospel, and Wilford Woodruff entered Herefordshire, England, only a few days after his thirty-third birthday anniversary.

The Holy Scriptures surge with heroic stories of youth. Think of Joseph's rise in the household of Pharaoh, young David's duel with Goliath, the boy Samuel's call from the Lord, and the impressions of Daniel and his young mates before Nebuchadnezzar. Youth reaches out for ideals. Match these classics of the Old Testament for inspiration! The New Testament, the most beautiful and powerful literature in all the world, is the story of a youthful Nazarene.

Browse through the adventures of young Nephi in the Book of Mormon, or the life of Mormon, himself, who was called as a boy to keep the sacred records and who led the Nephite army at 16.

Youth likes to do the smart thing, to keep in style so to speak. Here are some hints from great modern minds. Lady Astor, Britain's first woman Member of Parliament, is said to confine her reading to two general sources: the London "Times" and the Bible. Cecil B. De Mille, the film producer, writes that he and his wife read the Bible to their children regularly—and they like it! William Lyon Phelps, America's eminent educator, says: "I thoroughly believe that a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

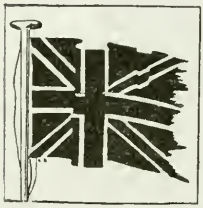
But the scope of Mormonism extends far beyond the realms of other religion. It is verily the Gospel of the Lord in its fulness. It offers not only the pristine verities of the Bible, but also revealed truths for modern situations, in no way supplanting but greatly supplementing. Herein is a genuine appeal to youth, in the Doctrine and Covenants.

(Continued on page 607)

THURSDAY, AUGUST 22, 1940

EDITORIAL

Tattered—But Still Flying !



I PASSED along one of London's broadest and finest thoroughfares recently. It was bounded on either side by spacious hotels and high-built blocks of modern flats. My unconcentrated gaze wandered upwards until it rested upon a very common object on the top of one of the large hotels. A familiar flagpole, and flapping and fluttering in the breeze, a flag—the British Flag—the flag that flies in more parts of the world than any other. I had seen it a hundred times before, in all kinds of places; but this day, under the present circumstances, it held a particular significance. It was old, for one thing, and continual exposure to the elements had affected it, so that it was very, very tattered. Along this line my thoughts continued and I reflected that this emblem symbolised a power that had held precedence for long, long years now.

Egypt, China, Greece, Rome, Spain, France—all have basked at some time in the limelight of empire power. Now England controls a larger portion of the world's surface than any other nation has ever done. What is her position at the moment? Harrassed, threatened, cajoled, sneered at—but her reaction?

There is a tradition in this old country which says, "Britons never shall be slaves." There are many more traditions, too, that give to the inhabitants of these little Isles a quiet confidence against all aggressors. History, as a matter of fact, denotes that Britain seems at her best when "put to it" or when her "back is against the wall." Not so much the "will to win," but the strong determination to put down any whose object it is to overcome her by force.

This inherent characteristic is developed no less in the British Latter-day Saints, and though we have sorely missed our beloved Missionaries from across the sea, that spirit, of which we have so often sung, has been splendidly demonstrated —CARRY ON !

As the Church of God, we are firm believers in the universal brotherhood of man. That will come in the Lord's own due time. At the moment we, as members of the British Nation are called upon to endure some stress and some tribulation. What is our part? In what direction does our specific duty lie?

A Government leader recently gave us a slogan,

GO TO IT!

WE WILL! Latter-day Saints, spread the glad message that you have! How? Get your Mutuals functioning, your Relief Societies, your Sunday Schools. Help provide for the leisure time of a nerve-strung people. Pave the way for teaching them the necessity of spiritual development. Show them what you have in your possession. Let them see of what value it is to you. Demonstrate to them that, in a time like this, it will stand up to the test. The Children of Israel must have suffered considerably while they roamed the wilderness for forty years, but the Lord brought them into the Promised Land. He will do the same for His Saints of the latter days.

Latter-day Saints must lead. Those fine lines of Robert W. Service occur to me now:

> And so in the strife of the battle of life
> It's easy to fight when you're winning;
> It's easy to slave, and starve and be brave,
> When the dawn of success is beginning.
> But the man who can meet despair and defeat
> With a cheer, there's the man of God's choosing;
>
> But to labour with zest, and to give of your best
> For the sweetness and joy of the giving;
> To help folks along with a hand and a song:
> Why there's the real sunshine of living.
> Carry on! Carry on!
> Fight the good fight and true;
> Believe in your mission, greet life with a cheer;
> There's big work to do and that's why you're here.
> Carry on! Carry on!
> Let the world be better for you;
> And at last when you die, let this be your cry:
> Carry on, my soul! Carry on!

THAT FLYING EMBLEM WAS VERY TATTERED—BUT IT WAS STILL FLYING!

—EDITOR

Passport to Eternal Life

By Sister Ruth Williams

London District

"NO wind makes for him that hath no intended port to sail into."—Montaigne

NOT long ago, I was reading a book in which the author stated that he had recently visited U.S.A. On arriving at New York, he heard a voice calling, "Citizens to the right, aliens to the left."

The people were sorted out, and in that moment all class distinction disappeared. The author's wife clutched his arm and said, "Why are you going to the left? We are not aliens." He assured her that they were, but she looked at the long line of aliens and replied, "But we cannot belong to that group, we are not foreigners." He again told her that they were—in the eyes of the American law.

Presently they saw a negro stopped by an official who asked, "Are you a citizen?" The negro laughed and flourished his passport with great satisfaction and replied, "Sure I am, boss —here's my papers." He knew to which group he belonged, although he was delighted and they were not. The citizens had the right to be called the "children of the U.S.A." and, as such, no power could keep them out.

So it is with the Latter-day Saints. However, before applying for his passport he must comply with certain conditions. He must have Faith and Repentance, and he must be baptised. *His* passport cannot be obtained with money; there is no class privilege here; no advantage of national heritage. This is a unique passport, obtained by faith and works, demonstrated throughout this earth life, and when he arrives at the Gates of the Eternal City, it shall only be issued to him that is worthy.

Not all citizens of an earthly state are of value to that state. Many of them accept citizenship and then become a burden, some even a menace. Many citizens of God's kingdom on earth join the already overcrowded ranks of the professed Christians, and live an unsatisfied and unsatisfactory life; there is no decisive note in their lives, they are in the Church nominally, but they do not help the Church. They call themselves Children of God, but they are not co-workers with God; they are all in the family, but they do not enhance it.

We must not swell the ranks of the part-time Christians; our membership in the Church is not an end in itself, but an entrance into a life which will grow in richness and revelation through the intelligent application of our knowledge. If we wish to live a life which will radiate happiness and bring conviction to the world of men that we have something that they have not, we must know God's laws, and put them into practice, and teach them to others. If we are true Latter-day Saints we should desire to give God service, and realise that we are co-workers with the Lord to bring to pass the salvation of mankind.

(Continued on page 604)

Added Upon

A STORY

By Nephi Anderson

PART THIRD—SECTION II (continued)

ARRIVING at the place of meeting, the three women took positions near the platform upon which the speakers sat. Rupert was the principal speaker. He began by telling his listeners something about his experiences in earth-life.

Rachel smiled at Signe while they listened, for Rupert's and Signe's story was quite familiar to her. All the time Rupert had been speaking, the woman who had come with them sat as if spellbound, her big eyes fixed on the speaker. When Rupert closed, Signe said to her friend:

"That is my husband. Let us go to him; he will be glad to meet you."

But the woman drew back as if afraid. "I can't," she whispered. "Forgive me, but I must go"—and with a faint cry she retreated and disappeared in the crowd, the two women looking after in wonder and astonishment.

Just then Rupert stepped up to them. Seeing their wonder, he asked the reason. Signe explained.

"I think I can guess who it was," said Rupert. "Well, well," he murmured as if to himself, "I had nearly forgotten her."

"Yes, I believed it was she," added Signe.

"Was who?" inquired Rachel.

But Rupert stopped any reply that his wife might wish to make by interrupting with:

"I saw an impressive sight not long ago—Come let us be getting on our way home,and I shall tell it to you."

They were willing to listen as they journeyed. "We were out," began Rupert—"a brother and I—getting some information needed in one of the temples on earth for a brother who had gone as far as he could with his genealogy. As we were talking to a group of sisters, a man rushed in upon us. With quick, eager words he asked us if we had seen someone whom he named and described. At the sight of him, one of the women shrunk back as if to hide in the crowd, but he saw her, and exclaimed:

" 'Is that you? Yes—Oh, have I found you at last!' "

"The sister put forth her hand as if to ward him off, as he pressed through the crowd to her. 'How did you get here?' she asked. 'Keep away—you are unclean—keep away.'

"He paused in some astonishment at this reception. Then he pleaded with her to let him accompany her; but she retreated from him, crying, 'You are unclean; do not touch me.'

" 'Yes,' he acknowledged, 'I suppose I have been a sinner; but listen to my justification: I sinned to drown my sorrow when you died. I, also, wanted to die. My heart was broken—I

could not stand it—it was because I loved you so—'

" 'No; you did not love me. Love is pure—made purer by sorrow. Had you truly loved, you would not have sinned so grievously. Your sorrow needed to be repented of. Sorrow cannot be drowned in sin—no, no; go away. Please go; you frighten me.'

"The man stood rigid for some time, and the expression on his face was something terrible to see. The cold, clear truth had for the first time burst upon him to his convincing. He had a 'bright recollection of all his guilt,' and his torment was 'as a lake of fire and brimstone.' The woman, recovering somewhat from her fright, stood before him with innocent, clear-shining eyes, with half pity and half fear showing in her beautiful countenance—for the woman was beautiful. The man stood for a moment, which seemed a long time to all who witnessed the scene, then his head dropped, his form seemed to shrivel up as he slouched out of our company and disappeared from sight."

There was silence. Then Rupert added, "And yet some people tried to make us believe that there is no hell."

Just then Henrik and Marie appeared and with them was another woman, and the three were so pre-occupied that they were oblivious to all others.

"You are too late for the meeting," said Rupert.

"I did intend to get there in time," replied Henrik, "but don't you see who is here?"

Rupert did not reconize the woman who stood by Marie with arms about each other, but Signe cried in joyous greeting, "Clara, Clara! is that you?"

"This is Clara," said Marie to Rupert, "she who came to Henrik after I left him,—who helped him so much, and who was so good to my children. She has just come, and has brought us much good news from them. I am so glad." Marie's arm drew tight around the newcomer as she kissed her cheek.

"I, also, am glad to welcome you," said Rupert. "Brother Henrik," he added, "your excuse for non-attendance at our meeting is accepted."

(To be continued)

★

PASSPORT TO ETERNAL LIFE

(Continued from page 602)

It is well for us to remember the words of the Lord, "He that taketh not his cross, and followeth after me, is not worthy of me." We must be diligent, that when the day of judgment comes we may not be among those who will protest that they are not "aliens." They will declare, "We are citizens, give us our passports": but the Lord will say, "Depart from me, I never knew thee," and there will be "wailing and gnashing of teeth."

Let us be true and diligent citizens of the Kingdom, that we may be received into the presence of the Lord, who will declare, "Ye are the salt of the earth."

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXV.—ALCOHOL (continued)

ALCOHOL and the Mental Faculties. Alcohol acts as a narcotic upon the brain. That is, it depresses or benumbs mental activities. The drinker seems to gain a feeling of well-being while under the influence of alcohol, even in small amounts. He feels himself freed from the anxieties and bonds placed upon him by the obligations of life. He rises in self-importance; his moral vision is blurred. If alcohol is used intemperately he moves into forgetfulness; all his mental faculties are impaired—he is "drunk." When he recovers he craves the experience again; the habit grows upon him, and before he is aware, it is his master. Only with the greatest effort can the habit be overcome—and only too often it is never overcome.

The higher brain centres, the voluntary and most intelligent are paralyzed by alcohol, leaving the lower centres uncontrolled, which, no longer restrained, often run riot. The ship has lost its captain. That is the most familiar fact in connection with the use of alcohol. This loss of control has been shown to extend from the moral field into that of involuntary body movements, even under the influence of from two to three glasses of the lightest beer on the market.

The impairment of the higher mental faculties, occasioned often by as little as one glass of light beer, is of first concern. The moderate drinker suffers a weakening of his perceptive faculties, such as seeing and recognizing signals; or acting promptly under set regulations. The power of memory is likewise diminished; in one experiment nearly one-fifth of the usual memorizing power was lost under the influence of little more than one glass of beer.

The words of an eminent psychologist, Dr. Hugo Munsterberg, himself a moderate user of alcoholic beverages, are notable:

> "If I were to take a glass of beer now in the morning, I should certainly be unable to write the next page of this essay with the same ease. The ideas would flow more slowly,—of course, alcohol before serious, intellectual work disturbs one—psychologically the case stands thus: Alcohol has indeed an inhibitory influence on mind and body. The feeling of excitement, the greater ease of motor impulse, the feeling of strength and joy, the forgetting of sorrow and pain—all are at bottom the results of inhibitions; impulses are let free because the checking centres are inhibited."

But after this cool analysis of the effect of alcohol, he proceeds to argue for its moderate use when the day's work is done! He ignores the natural way to refreshment, renewed vigor and happiness. It shows the effect of an unnatural appetite, habit, even on a trained mind.

No one can rationally argue that constant interference with the higher mental faculties, from the moderate use of alcohol, can benefit the brain and nervous system. The effect is clearly

deleterious. The mind naturally weakens under the repeated influences of alcohol and often becomes diseased.

Dr. F. R. Mott. British mental specialist, declares that in his opinion, alcoholic intoxication is insanity in miniature. In fact, drunkenness often leads to insanity.

Alcohol and Physical Fitness. The disorders of the brain, occasioned by moderate drinking, necessarily affect all bodily activities, for all are under the control and direction of man's mental organization.

One of the commonest observations in connection with drunkenness is the lack of coordination between the brain and the body, resulting in clumsiness. The fumbling of a drunken man with the key and the lock is the most familiar illustration. A drunken man cannot thread a needle. Such lack of muscular control is carried into all the operations of life. Under the influence of alcohol, though only a glass of wine or beer is used, the speed of the typist is diminished and errors increased; and the accuracy of the mechanic and all skilled workmen reduced. The unsteady hand, slow judgment and confused head are effects of alcohol, which more and more disqualify men and women for trustworthy positions and expected promotions.

Fatigue and hardship are endured best by abstainers. The safest automobile drivers are those who do not drink alcohol. The aviator who drinks does the poorest work. During the Great War (1914-18) it was demonstrated that non-drinking pilots could last at the front twice as long as drinkers.

Alcohol and physical fitness do not travel together.

In the case of women, the future mothers of the race, the evils of alcohol are of even graver consequence, for the mother tainted in body by the use of alcohol, of necessity produces a weaker offspring.

Alcohol and Disease. It is unthinkable that the daily ingestion of any poison will not in time affect the human body unfavourably. In fact, studies in this field have shown correlations between alcohol and disease that cannot be ignored. The particular disease developed depends on the individual, for the weakest organ is usually first attacked.

Alcohol disturbs the body mechanism by its direct effect upon the blood stream. Contained in the blood are many mineral constituents such as sodium, magnesium, calcium, phosphorus, iodine, chlorine, etc. Calcium has been shown to perform functions of special importance to the body. Alcohol in the blood causes a large diminution of the calcium content and other mineral constituents of the blood.

The stomach, which receives all drinks, is definitely affected by alcohol. The digestive process is slowed up in the presence of alcohol. In the course of time, inflammation of the stomach tissues usually ensues and gastritis and other disorders appear. The suggestion has been made that injury to the digestive organs by alcohol may be responsible in part for other disorders attendant upon the continued use of alcohol.

Derangments of the liver have been definitely traced to the

effects of alcohol. According to many reports from hospitals in the United States, Canada and Europe, the majority of cases (four-fifths) of cancer of the liver are due to the use of alcoholic beverages.

The heart and the circulatory systems are also sensitive to alcohol. Under alcoholic effect the heart is compelled to do more work; the chambers of the heart enlarge abnormally, and the circulation of the blood is interfered with; arterial disease may be set up. The kidneys, always sensitive to disturbances of the circulatory system, suffer from the presence of alcohol. Bright's disease is a frequent accompaniment. The lungs and other organs of the body likewise suffer from the effects of the ingestion of alcohol.

It must be added and emphasized that the use of alcohol reduces the resistance of the body to infection and other similar dangers. Statistics show that the mortality of drinkers is much higher than of abstainers; barmen and brewers are the highest among occupational groups. A survey of the existing literature convinces the student that abstainers from the use of alcohol have the longest expectation of life.

(To be continued)

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YOUTH AND THE GOSPEL

(Continued from page 599)

Wise men today come from afar to study our Church and its literature. Large film companies discover thrilling episodes in Mormonism's inspired past. Authors find it a rich field. Tourists—almost a half million a year—flock to Temple Square in Salt Lake City to review relics of our history.

The heaven-ordained story and the Scripture of all this, mind you, is in our midst . . . as in the old church in Rhosilly. Here, youth, perhaps is a stranger at our door. Make of it a companion. You will constantly enjoy it.

100 YEARS AGO

From the "Star" August, 1840

Modern inventions and discoveries, for instance, the mariner's compass, the art of printing, the discovery of America, steam navigation and railway travelling, etc., are all so many preparatory steps to open the way for a short work on the earth; both as it regards the spread of intelligence, the speed of news, or the expeditious conveyance of those who are to be gathered, with their substance. For instance, how could Israel be gathered from the four quarters of the earth, and from the islands of the sea, by the means or assistance of the Gentiles, and brought into familiar intercourse with other parts of the earth?

Manchester District Conference

August 10th and 11th.

PRECEDING the Sunday services of the Manchester District Conference, members met together in the Oldham Branch Chapel on Saturday evening at 8 p.m. Three short plays were presented by the Primary children of the Oldham Branch. Acting Mission President Andre K. Anastasiou and lady Missionaries Sister Violet Thomas and Sister Gwendoline Farmer were in attendance.

The first session on Sunday convened at 11 a.m. District President George E. Dale made opening remarks and called upon Brother Ralph S. Mount to address the audience. He introduced the theme, "The Second Coming of Christ." The Saints were given the opportunity of bearing their Testimonies.

Brother B. W. T. Norman conducted the afternoon session which commenced at 2.30 p.m. The names of the General Church Authorities and British Mission Officers were presented by the District Clerk for the sustaining vote of those present. The first speaker was Brother John Craig who elaborated upon the theme of the Conference. Sister Ivy Kay followed with a recitation and Sister Winnie Taylor spoke on the Birth and the Ministry of Christ. Brother Dennis Grimshaw then told of the Dark Ages, the period of Apostasy and the teachings of Christ and the Restoration of God's Church. The Oldham Branch Sunday School rendered a selection, "The Call of Love." Sister Gwendoline Farmer was next called upon and dwelt upon our duties as Latter-day Saints. Sister Violet Thomas told the story of the ten virgins, applying it to the preparation necessary for the Second Advent. Brother A. Woodruff rendered a selection, "The Old Rugged Cross." President Anastasiou was the concluding speaker of the session. He cited examples of the evidence of the protecting hand of the Lord over His Saints. We must serve God. We must remember the Covenant we made with the Lord at the waters of baptism. There were 88 present at this session.

District President George E. Dale conducted the final session which commenced at 6.15 p.m. President Dale was the first speaker and urged the Saints to keep account of all that they do, in order to retain a record of the work accomplished here on earth. Brother Hartley spoke next, dwelling upon the wisdom of preparing for the Second Coming of Christ. President Anastasiou rendered a vocal solo, "In the Garden." Brother Cookham followed with a short address on the Power of the Priesthood. The Oldham Choir rendered "The Lost Chord." The Conference address of the President comprised an account of the history of the Priesthood from the time of Adam. The Master chose the lowly and humble to represent Him. This same Gospel has been restored to earth again. It is simple and true, "A little child shall lead them." He spoke of the signs of the times and remarked that our greatest responsibility was our Covenant with the Lord. Honouring the Priesthood will take us into the Celestial Kingdom, and finally he adjured all present to dedicate their lives to the Lord, promising them that no power could harm those that are faithful. There were 120 present at this session, and a fine spirit prevailed throughout the day.

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Newcastle District Conference Scheduled

NEWCASTLE District Conference will be held Sunday next, August 25th, in the Sunderland Branch Chapel, 18 Tunstall Road. Sessions will be at 10 a.m. and 2.30 and 6.0 p.m. Mission Authorities will be in attendance.

★

PERSONAL

COLLINS—Born, a son, to Brother Dennis and Sister Edith Collins of the Kidderminster Branch, on Friday, August 9th.

★

. . . AND FINALLY, A LITTLE HUMOUR

A doctor attended an old lady from Scotland who had caught a severe cold.

"Did your teeth chatter when you felt the chill coming over you?" asked the doctor.

"I dinna ken, Doctor; they were laying on the table!"

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange.
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4a, Silver Street.

Gateshead:
Westfield Hall.
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30. Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall.
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane

London:
L. D. S. Chapel,
59, Clissold Rd N.16
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool
L D. S. Chapel,
7, Osborne Road

Wigan:
*L. and Y. Station.

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